side supported by an angle of the rock, and a woman behind her supports her and presses down upon her shoulders. The woman remains in the cave for three or four days after the birth. At Sitala Wanniya there are no food taboos, but at Henebedda a pregnant woman avoids *maala*, which fruits are said to produce diarrhœa and vomiting, and two kinds of yams which also purge and are believed to induce still-birth. A nursing mother must eat neither the fat of the monitor lizard nor *rilawa* flesh, as these are said to produce purging and would kill the infant. She may, however, eat the meat of the grey ape *wandura*. The fat of the spotted deer also spoils the milk, and if the mother eats *mora* fruit the child will get worms. The Henebedda Veddas, who are partially cave and hut dwellers, say that if a birth occurs in the cave a screen is made round the parturient woman. Among all the settled Veddas, as among the rural Sinhalese, a special hut is built in which birth occurs. The afterbirth is commonly buried in the hut among village Veddas, and no Veddas seem to attach any special importance to its disposal.

At Uniche a pregnant woman would not eat venison or hare's flesh. The pains and danger of childbirth are so well recognised by the Veddas that a special ceremony is performed by the wilder Veddas, and a prayer offered for the safety of the young mother (cf. p. 251). We were assured at Sitala Wanniya that if this ceremony were omitted the mother and child would die. At Henebedda it was said that if a woman appeared to be dangerously ill in childbed, a Sinhalese *kattadiyale* (devil dancer) would be called in. Death during childbirth seemed rare, but a few cases were recorded. Except among those Veddas who have come most under Sinhalese influence connection is not avoided during pregnancy, or for any considerable period after childbirth, nor is chastity enforced before hunting or dancing.

Children are usually named within a month of their birth, the name being decided upon by their parents. At Godatalawa it was said that a child's name would be freely mentioned, but at Sitala Wanniya and Henebedda we were told that, although every child was given a name soon after birth, they were never called or spoken of by their names until they were at least four

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of the bark of the Ritti (*Antiaris toxicaria*) for males, and a sort of leaf-skirt for the females. 291 824

No jewellery was worn by the males or females. Sometimes a necklace made of shells ("Bellan") was worn by the younger females, but such things as rings were unknown to the earlier Veddas. 301

They had no idea of time beyond the subdivision of the 24 hours into two divisions, viz., that of light and darkness. Other than this there was no computation except a man's knowledge of a certain striking event that happened in his "small time," but how long ago that was could not be stated. 805

The taking of a woman to wife required mainly the sanction of the girl's father, after which a few exchanges might be made in signification of the consent of parties. After this the man and woman lived together, while before they would not so much as dare speak to one another in public, unless related. 583

The age of the woman was invariably extremely youthful at the time of her "marriage," and even at the present day, notwithstanding the comparative civilization of the modern Vedda descendants, youthful marriages still prevail. 582

I found in response to my inquiries in all parts of the Vedda country that I visited, that 12 years was a common age for a girl to be taken to wife at. In one village I was present at an inquiry by a headman into a case where the girl was only 8. In this case the headman expressed the opinion that the marriage was "very bad."

My informant told me that with the Veddas there was no custom for the woman, when about to give birth to a child, to go to a separate house or hut for the purpose, but that this custom had only come in later. 844 177

Among the Veddas there was no such thing as prostitution, nor could I learn that there was polyandry. 548 595

The bearing age of women would be at about 14, that of puberty being a year earlier. 145

Women would have children up to about 28, and as might be expected from the condition of youthful cohabitation for one or two years prior to puberty, the proportion of males and females in a family would be pretty nearly equal. On 165

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165 the other hand, the mortality would be very considerable among the offspring. This mortality, when infantile, would generally be among the first born and last born, owing to maternal immaturity in the first case and constitutional depletion in the last.

842 593 On the question of sex I found that the prevalent idea was that if a wife was not thoroughly obedient to her husband she would invariably give birth to females, and it was only complete subjection to the husband's will that could secure a preponderance of males.

I could get no information on the subject of barrenness or sterility.

776 782 As regards the religion of the Veddas previous to their modernization, it appears that they believed in certain "Yakko," who exercised certain influences for good or evil. There was no conception of a Supreme Creator. On the other hand, the "Yakko" possessed, in common with humanity, a tendency to favour; so that it was always possible to secure its influence in return for special molifying ceremonies. Thus, by certain incantations, ceremonial offerings, or honorific declarations, the Yakko who exercised specific powers could be induced to subtend influence to the advantage of the individual then desiring it. Thus, the Yakka who guarded the deer might be induced to direct the deer to come within the reach of the Vedda's bow and arrows. On the other hand, another Yakka might be propitiated so as to render the hunter invisible to the leopard, so that the hunter would escape harm.

789 224 Special incantations were supposed to render an individual successful in the chase, so that his aim would be deadly, or that more game would come his way.

753 843 Again, disease or sickness was the direct outcome of certain malign Yakko, who could be propitiated, and this was specially to be considered when a woman was pregnant, so that the evil might be diverted from the unborn child.

241 I was not able to discover from my informant if the Veddas in their primitive times had any definite form of agriculture. It is certain that they were acquainted with rice, but I could not ascertain how it was procured.